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Developing an Ecofeminist Literary Criticism Model to Cultivate An Ecologically Aware and Feminist Generation

WIYATMI WIYATMI, MAMAN SURYAMAN,
AND ESTI SWATIKASARI

ABSTRACT

This study is aimed at developing an ecofeminist literary criticism in order to instigate a generation that is ecologically aware and feminist. The study is based on research and development using five universities in Yogyakarta and Surakarta that run Indonesian literature study programs. Research findings show that in the learning processes of the literary criticism course, ecofeminist perspectives are seen as a new viewpoint and they have not been well discussed in class. No course book is available that is specifically designed to present the conceptual framework of ecofeminism in literature. From observation of the curriculum in the five universities, we found that literary criticism, literary sociology, and literature research are possible venues through which literary criticism can be brought up in relation to environmental and feminist issues. However, ecofeminist literary criticism has not been specifically investigated and applied. Hence there is a need to develop a model of literary criticism based on an ecofeminist standpoint. The model has been designed and validated by content experts who are proficient in the conceptual framework of ecofeminist literary theory and criticism. We agree on the importance of developing an ecofeminist literary criticism model with lesson plans and content materials. The content materials have the following characteristics: (a) a conceptual framework of literary criticism based on ecology and

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feminism; (b) a literary criticism model for novels using ecofeminism perspectives; (c) a course book expected to be used as a material supplement for literary criticism and literature research, which up to the present has not specifically studied the relationship between literary works (novels) and ecological and feminist issues.

KEYWORDS: *ecofeminism, green literature, feminist literature, ecology, feminism*

INTRODUCTION

As cultural products, literary works, including Indonesian novels, are not isolated from society. Many novels are written by authors to respond to and feature back diverse social phenomena, including those related to natural crises and life environments that have impacts on the position of women. The suffering and death of women as a result of nature exploitation and marginalization of women depicted in several novels show patriarchal affliction toward nature, life environment, and women.

The word “patriarchy” literally means the rule of the father or the patriarch, and originally it was used to describe a specific type of male-dominated family, the large household of the patriarch which included women, junior men, children, slaves, and domestic servants all under the rule of this dominant male (Bhasin, 2006, 3). Now it is used more generally “to refer to male domination, to the power relationships by which men dominate women, and to characterise a system whereby women are kept subordinate in a number of ways” (ibid.). Walby (1989, 213–20) explains that patriarchy is a social system, a practice that puts men in the dominant position, oppressing and exploiting women. Walby proposes a theory about patriarchy—that it is divided into two forms, private patriarchy and public patriarchy. According to Walby, the forms of patriarchy have expanded, from that in which individual and private spaces such as family and religion are affected to that which is expanded to entities such as the state. This expansion has caused patriarchy to continually dominate the lives of men and women.

If patriarchal power is not resisted and stopped, more losses may be caused. These losses are not only experienced by women, but can also cause various natural disasters such as the destruction of forests by logging companies. We can resist this patriarchal power over nature through environmental maintenance activities and also the prevention of environmental damage.

In addition, literary works that criticize patriarchal power that damages the environment can have a considerable impact. One example of a literary work that criticizes the patriarchal power of nature and the environment is Ayu Utami's (2008 novel) *Bilangan Fu*, which criticizes environmental damage in the Gunung Kidul region of Yogyakarta due to illegal logging and limestone mining.

Action to end patriarchal domination of nature, the environment, and women are the responsibility of all people: intellectuals are not exempted. Ecofeminism is one field of scholarship that focuses on the interrelation among nature, environment, and women. As the name indicates, ecofeminism is an intellectual and social movement that relates ecology to women. The concept was introduced by Françoise d'Eaubonne in her book *Le Feminisme ou la Mort* (Feminism or Death) first published in 1974 (Tong 2006, 366; Gaard 1993, 13; Shiva and Mies 2005, 15). In the book, a relationship is presented between the oppression of nature and the oppression of women (Gaard 1993: 13; Shiva and Mies, 2005, 15).

Ecofeminism is based on the belief that the oppression of nature and of women is caused by the social patriarchal system. because both nature and women are seen as property, "objects" that are liable to be exploited (Candraningrum, 2013, 4). Ecofeminism embraces all kinds of oppression of women and nature, always demonstrating that women are culturally linked to nature; this relationship is conceptual, symbolic, and linguistic (Tong, 2006, 350).

Our research examined twelve Indonesian novels that describe the deconstruction of the power of patriarchy over nature, the environment, and women in its various patterns. In the first pattern, the novels deconstruct cultural heritages as well as the exploration and exploitation of nature, especially jungles in the inland areas. This is depicted in the novels *Bilangan Fu* (Utami 2003), *Manjali dan Cakrabirawa* (Urami 2010), *Maya* (Utami 2013), *Partikel* (Dee 2012), *Isinga* (Herliany 2015), *Lemah Tanjung* (Ibrahim 2012), and *Amba* (Pamuntjak 2012). In the second pattern, the novels deconstruct the over-exploitation of nature and the environment caused by disregarding local wisdom. This is found in the novels *Bunga* (Rampan 2002), *Api Awan Asap* (Rampan 1999), and *Dari Ngalian ke Sendowo* (Dini 2015). In the third pattern, the novels deconstruct the patriarchal dominance over women in the inland areas of Papua. This is shown in the novels *Namaku Teweraut* (Sekarningsih 2006) and *Sali* (Linggasari 2007).

The majority of the novels in the study (except for *Amba* and *Dari Ngalian ke Sendowo*) raise the issue of ecofeminism as the main theme; that

is, these novels are deliberately written as a medium for criticizing patriarchal dominance, especially in Indonesia, as a cause for the damages of nature and environment, posing a threat to the continuation of human life, and particularly the lives of women. In those novels that raise ecofeminist issues, Indonesian authors take up the deconstruction of patriarchal dominance which has committed this violence to nature, the environment, and women.

Based on the findings of our study, we note that further research is needed to develop a model of ecofeminist literary criticism that can be used for raising the ecological and feminist awareness of students of literature. More specifically, this study is aimed at producing a model prototype of ecofeminist literary criticism, complete with supporting materials validated for use in the field.

In the Indonesian context, ecofeminist research is a relatively new academic topic introduced as a term in 1974 by Francoise d'Eubonne (Shiva and Mies 2005, 15; Warren and Cheney 2015, 180; Tong 2006, 359; Gaard 1993, 1). In Indonesia, ecofeminism entered the academy at the same time as feminism since the former is one of the aspects in the feminist movement (Tong 2006). A number of overseas references on feminism reached Indonesia during 1990s, followed by a number of books and feminist studies by Indonesian scholars. *Feminist Thought: A More Comprehensive Introduction* (1998) by Rosemarie Putnam Tong, *Feminist Methods in Social Research* (1992) by Shulamit Reinharz, *The Routledge Guide to Feminism and Postfeminism* (2004), *Postfeminism: Feminism, Cultural Theory, and Cultural Forms* (1997) by Ann Brooks are some of the references that have opened doors toward the understanding of feminism in Indonesia. The establishment of the Women Journal Foundation in 1995, which published *Jurnal Perempuan* (Women Journal), was an important stepping stone for the dispersion of ideas and analyses of feminism in Indonesia. This foundation was initiated by Gadis Arivia, Ida Dhani, and Asikin Arif. The publication of *Jurnal Perempuan* was initially aimed at complementing the course material on feminist paradigms in the School of Letters of Indonesia University. Aided by The Ford Foundation and the Asia Foundation, Women Journal Foundation did not only publish journal, but it also published books with a focus on different gender perspectives (<https://www.jurnalperempuan.org/>).

Pioneering women in this field in Indonesia are Gadis Arivia, who wrote a dissertation *Filsafat Berperspektif Feminis* (2003) and *Feminisme*

sebuah Kata Hati (2006); Julia Suryakusuma, with her works *State Ibuism: The Social Construction of Womanhood in New Order Indonesia* (Thesis 2011), *Sex, Power, and Nation* (2004), and *Agama, Seks, dan Kekuasaan* (2012); Mansur Fakih, with *Analisis Gender dan Transformasi Sosial* (2006); and Irwan Abdullah, with *Sangkan Paran Gender* (1997).

Initiated by feminist studies conducted by Indonesian researchers and academicians, during the mid 2000s, a number of scholars began to pay special attention to ecofeminism studies. In 2003, the Centre for Gender Studies of the Christian University of Satya Wacana, Salatiga, in cooperation with Jalasutra Publishers, published a number of articles based on the ecofeminist studies *Ekofeminisme, Narasi Iman, Mitos, Air and Tanah* (Dewi Candraningrum, ed., 2013) and *Ekofeminisme dalam Tafsir Agama, Pendidikan, Ekonomi, dan Budaya* (Dewi Candraningrum, ed., 2013). In its 80th edition under the title of *Tubuh Perempuan dalam Ekologi* (February 2014), *Jurnal Perempuan* published articles on the special theme of ecofeminism.

Books and articles published in those journals draw from a number of disciplines. These include religion (“Amanat al-Insan dalam Krisis Lingkungan: Kajian Ekofeminisme Islam,” Candraningrum 2013; “Perempuan Melawan *Ecocide* (Pembantaian Massal Ekologi) Tafsir Ekofeminis Kristiani,” Andalas 2013); culture (“Internet sebagai Media Kampanye Batik Ramah Lingkungan: Kajian Penerapan Budaya *Fair Trade*,” Mahatma 2013); sociology (“Perlawanan Perempuan dalam Industri Kapas: Kajian Kerusakan Lingkungan di Sumba Timur,” Nugrohowardhani 2014); and literature (“Teologi Ekofeminis: Pembebasan dari Porong: Kajian Puisi Anak-anak Korban Lapindo,” Andalas 2014, “Kendali Patriarki atas Perempuan dan Alam dalam Cerpen *Kering Karya Wa Ode Wulan Ratna: Sebuah Kajian Ekofeminisme*”).

The development of ecofeminist studies in Indonesia can be said to be getting better, especially since the publication of a book by Vandana Shiva and Maria Mies entitled *Ecofeminism* (2005) in an Indonesian translation. This work was followed by a number of other references such as “An Ecofeminist Philosophical Perspective of Anthony Weston’s the Incomplete Eco-Philosopher” (Warren 2011), *Ecofeminist Literary Criticism: Theory, Interpretation, Pedagogy* (G. Gaard and D. M. Patrick 1998), “Ecopoetics and the Eco-Narrative” (Marshall and Simpson 2009), “The Eco-Narrative and the Enthymeme: Form and Engagement in Environmental Writing” (Riley, 2009).

Some examples of eco-criticism and ecofeminist studies conducted by Indonesian researchers are “Manusia dan Lingkungan dalam Cerpen

Indonesia Kontemporer: Analisis Ekokritik Cerpen Pilihan Kompas (Humans and the Environment in Contemporary Indonesian Short Stories: Composite Ecocritical Analysis of Compass Options,” Dewi 2015) and “Dekonstruksi Terhadap Kuasa Patriarki atas Alam, Lingkungan Hidup, dan Perempuan dalam Novel-Novel Karya Ayu Utami” (“Deconstruction Of Patriarchal Power of Nature, Environment, and Women in the Main Ayu Novels,” Wiyatmi, Suryaman, and Swatisasari, 2016), and “Ketika Alam dan Perempuan Lembah Baliem Diperkosa oleh Antroposentrisme Kapitalis: Kajian Ekofeminisme dalam Novel *Tanah Tabu*” (“When Nature and Women of the Baliem Valley Were Raped by Capitalist Anthropocentrism: A Study of Ecofeminism in *Tanah Tabu*,” Solichin, 2018). In the first-year of study (2016), the researchers invited the participation of the Association of Indonesian Literary Scholars, who gave special attention to the issue of ecology in literature. This resulted from an international conference at Yogyakarta State University, 13–15 October 2016, with the theme of “literature for the earth.” A number of researchers and academicians came to the conference, such as Naning Pranoto (Indonesia), Moon Chung Hee (Korea), Antonia Soriente (Napoli, Italy), and a number of members of Association of Indonesian Literary Scholars. The conference was attended by 250 researchers and academicians from various countries, many of whom presented findings from their research on the issues of ecology in literary works.

RESEARCH METHODS

In developing the model of ecofeminist literary criticism, supported by ecofeminist instructional materials, the study used the research and development method. The research steps were identification of the potentials and problems, collection of data, design of product, validation of the design, revision of the design, try-out of the product, revision of the product, try-out of use, revision of the product, and mass production.

FINDINGS AND DISCUSSION

Based on the findings of preliminary research, potentials and problems were identified that were related to the development of the instructional model for ecofeminism literary criticism since many of the twelve Indonesian

novels under study raised the issues of environment and feminism. In the literary criticism classes, an ecofeminist perspective is a new viewpoint. No course book has been written that presents the conceptual framework for ecofeminism in literature and little class discussion on the topic has taken place.

To obtain information on the coverage of literary criticism in the classroom, data were collected from five universities (Yogyakarta State University, Gadjah Mada University, Sanata Dharma University, Sebelas Maret University, and Sarjana Wiyata Tamansiswa University), tracking class lecturers and names the courses in the curriculum. Data were also collected on the perceptions of lecturers and students concerning the ecofeminist literary criticism that was under development.

From the survey conducted by way of interviews and questionnaires, the following information was obtained.

From these results, courses were developed in literary criticism, literary sociology, and literature research that made it possible for the analyses of works in relation to environmental and feminist issues. Except for Yogyakarta State University and Gadjah Mada University, lecturers had

TABLE 1 Learning in Literary Criticism Courses

No.	Aspects of Observation	Response Option (1 = Present, 0 = Absent)				
		YSU	GMU	SMU	SWTU	SDU
1	Name of course in curriculum	1	1	1	1	1
2	Material analyzing and evaluating literary works in environment and gender contexts	1	1	1	1	1
3	Sociological literary criticism model	1	1	1	1	1
4	Ecocritic literary criticism model	1	1	0	0	0
5	Feminist literary criticism model	1	1	0	0	0
6	Ecofeminism literary criticism model	0	0	0	0	0

YSU = Yogyakarta State University

GMU = Gadjah Mada University

SMU = Sanata Dharma University

SWTU = Sarjana Wiyata Tamansiswa University

SDU = Sebelas Maret University

not used ecocritic and ecofeminist analyses. So far, literary analyses that were related to ecological issues were approached by literary sociological perspectives. The introduction of ecocriticism and ecofeminism among lecturers of Yogyakarta State University was supported by members of the community of literary sciences of the school that held a conference with the theme “Green Literature” (November 2016) in cooperation with the Indonesian Literature Scientists Association.

There were problems that arose from literary criticism classes including, among others, the following. (a) Especially in class practice, criticizing Indonesian novels that raised the issues of environment and gender was conducted by using literary sociological perspectives that had been used in literature theory and literary sociology for the Indonesian Study Program (Negeri Yogyakarta State University, Gadjah Mada University, Sanata Dharma University, Sebelas Maret University, and Sarjana Wiyata Tamansiswa University). (b) Students in the five universities had no knowledge about ecocriticism and ecofeminism since environmental issues in literature were discussed in literary sociological perspectives. (c) Students still held the understanding of environmental issues raised in literary works (novels and short stories) as merely story settings.

TABLE 2 Problems Arising in Literary Criticism Classes

No.	Aspects of Observation	Response Option (1 = Present, 0 = Absent)				
		YSU	GMU	SMU	SWTU	SDU
1	Novel addressing the issues of environment and gender is analyzed and evaluated using literary sociology theory	1	1	1	1	1
2	Novel addressing the issues of gender is analyzed and evaluated using feminist theory	1	1	1	1	1
3	Novel addressing the issues of environment and gender is analyzed and evaluated using ecofeminism	1	1	1	1	1
4	Environment issues in novel are understood as story setting	1	1	1	1	1
5	Environmental issues in novel are understood as story core	0	0	0	0	0

TABLE 3 Perceptions of Students and Lecturers on Ecofeminist Literary Criticism

No.	Aspects of Observation	Response Option (1 = Present, 0 = Absent)				
		YSU	GMU	SMU	SWTU	SDU
1	L: Urgency for ecofeminist literary criticism	1	1	1	1	1
2	L: Introduction to novels raising the issues of environment and feminism	1	1	1	1	1
3	L: Course materials are needed for ecofeminist literary criticism	1	1	1	1	1
4	L: Socialization is needed for ecofeminist literary criticism	1	1	1	1	1
5	S: Urgency for ecofeminist literary criticism	1	1	1	1	1
6	S: Introduction to novels raising the issues of environment and feminism	1	1	1	1	1
7	S: Course materials are needed for ecofeminist literary criticism	1	1	1	1	1
8	S: Socialization is needed for ecofeminist literary criticism	1	1	1	1	1

The ecofeminist literary criticism of both lecturers and students urgently required development. They also endorsed the introduction of novels that raised the issues of environment and feminism in the learning of literary criticism. Course materials were needed to support specifically developed ecofeminist literary criticism classes.

Based on these preliminary studies, it is regarded as necessary to develop a model of literary criticism that has an ecofeminist perspective, which integrates ecocriticism and feminist analyses in a literary work. By developing such an ecofeminist criticism model, supplemented with instructional kits and materials on ecofeminist literary criticism, students will be in a better position in understand and analyze literary works, specifically Indonesian novels that raise the issues of ecology and feminism.

The ecofeminist criticism model that is developed in this study is founded on a number of principles as follows.

1. Ecofeminist literary criticism is one of the literary criticism models that is studied in the course subject of literary criticism.

2. The model integrates ecocriticism and feminism for literary works, and also studies on issues of the environment and gender in literary works.
3. Literary works that are analyzed using ecofeminism are those that raise the issues of environment and gender as the core story or as part of the structure of the story.
4. The application of ecofeminist literary criticism consists of identifying, analyzing, and interpreting issues of environment and gender of a literary work.
5. In order for lecturers and students to understand the ecofeminist literary criticism model, a course book on ecofeminist literary criticism needs to be developed that can be used as a handbook in class.

Based on the conceptual framework above, the ecofeminist literary criticism model can be designed as follows:

The designed model for ecofeminist literary criticism was then subjected to validation by content experts, having the competences in the conceptual principles of literary criticism and ecofeminism—Prof. Dr. Suminto A. Sayuti and Naning Pranoto, M.A., and future users, lecturers in literary criticism classes represented by Dr. Yoseph Yapi Taum (Sanata Darma University). The validators agreed that the ecofeminist literary criticism model needed to be developed. They suggested that the model needed improvement for more directed objectives and needed to be completed with a syllabus, lesson plans, and class materials.

Other than being subjected to validation by content experts and future users, the model design was also tried out on a limited scale in the literary

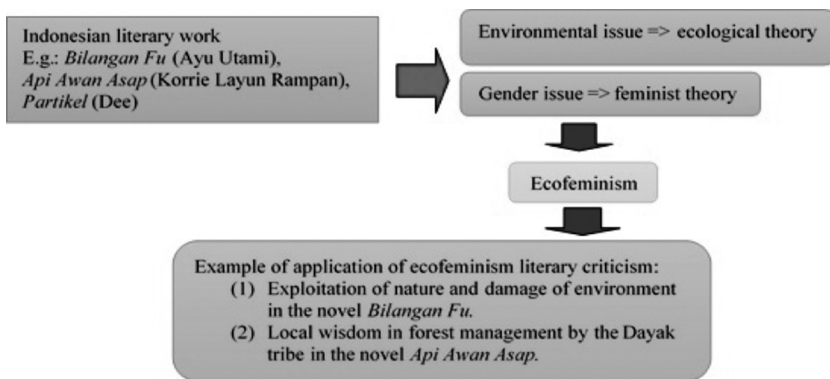


FIG. 1 The ecofeminist literary criticism model.

criticism class in the Indonesian Literature Study Program, Yogyakarta State University. From this limited try-out, the following information could be obtained. (1) By identifying, analyzing, and interpreting environmental and gender issues in short stories. For example, after reading “Terbakar” by Korrie Layun Rampan about flood and fire disasters in the forests in Kalimantan, students were asked to not only understand the story but also to be aware of the importance of taking care of the environment. (2) The lecturer needed to first explain the conceptual framework of ecofeminism. Supplemental material was needed, therefore, which presented the summary of the theoretical framework from relevant textbooks. (3) An example of ecofeminism analyses was needed as a model for the lecturers and students.

Based on the results of the validation and limited tryout, the model was revised in the following manner:

After revising the model, the next step was developing lesson plans and material to complement the ecofeminist literary criticism model. Since ecofeminist literary criticism was one of the literary criticism types in the course on literary criticism in the Literature Study Program, Yogyakarta State University and some other universities, the lesson plan to be developed was an entry into the topic of ecofeminist literary criticism. Besides ecofeminist literary criticism, other topics to be discussed were mimetic literary criticism, structural literary criticism, pragmatic literary criticism,

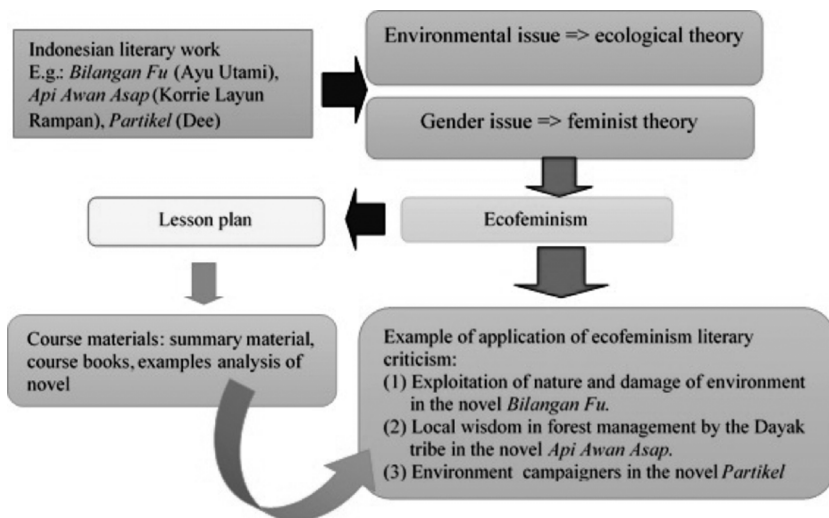


FIG. 2 The Ecofeminist Literary Criticism Model After being Revised.

and others. The course book presented the conceptual framework of literary criticism with ecofeminist perspectives and literary criticism analyses for novels under the auspices of ecofeminist perspectives. The course book was expected to supplement the course materials for literary criticism and literary research subjects which, up to the present time, had not specifically studied the relation between literature (novels) and ecological and feminist issues.

After revising the model prototype, complete with the lesson plans and course book drafts, the next step was conducting the large-scale tryout with future users (lecturers of the literary criticism classes in Gadjah Mada University, Sanata Dharma University, Sebelas Maret University, and Sarjana Wiyata Tamansiswa University). Through the tryout, it was expected that users would know and understand this model of literary criticism to analyze works by the framework of ecocriticism and ecofeminism perspectives.

In the large-scale tryout, no review was suggested for revision of the essential contents of the course book. However, suggestions were concerned with the processing of the book registration number and publishing. In addition to the book introduction by the writers, the book was also followed up by Naning Pranoto, M.A, one of the Indonesian authors who pioneered the movement for green literature. From the validation and tryout, the model prototype and lesson plans were rated as valid and were recommended for use. After being subjected to input by validator and users, the model draft was revised by adding in theoretical concepts about ecocriticism and ecofeminism.

CONCLUSION

Research findings show that in the learning processes of Indonesian literary criticism, ecofeminism perspectives may be seen as a relatively new point of view that is not much discussed in class. It is even found that there are no course books that specifically present the framework of ecofeminism. No course material has been written that specifically contains the conceptual framework of ecofeminism in literature. From research observations on the curriculum used in the five universities, the course subjects of literary criticism, literary sociology, and literature research are found that make possible the analyses of literary works in their relation to envi-

ronmental and feminist issues. Problems that arise in literary criticism classes are: (a) in the learning of literary criticism, particularly in practice activities, criticism on Indonesian novels that raise environmental and gender issues uses literary sociological perspectives that have been studied in literary theory and literary sociology in the Indonesian Literature Study Programs in the five universities (Negeri Yogyakarta University, Gadjah Mada University, Sanata Dharma University, Sebelas Maret University, and Sarjana Wiyata Tamansiswa University); (b) the majority of the student participants in the five universities did not know about ecocriticism and ecofeminism since environmental issues in literature are studied using literary sociology perspectives; (c) students may believe that the environmental issues raised in literary works (novels and short stories) are merely story settings.

Based on the results of the preliminary studies, it is considered necessary to develop an ecofeminism-based literary criticism model that integrates ecocriticism and feminism analyses of literary works. The developed model is based on a number of concepts as follows. (a) Ecofeminism literary criticism is one of the models of literary criticism studied in the literary criticism subject; (b) The model is characterized as integrating ecocriticism and ecofeminism in literary works, analyses on the issues of environment and gender contained in literary works; (c) Literary works that match the characteristics to be analyzed by the perspective of ecofeminism are those which address environmental and gender issues either as the story core or as a part of the components of a literary work; (d) Application of ecofeminist literary criticism consists of identifying, analyzing, and interpreting the issues of environment and gender found in the literary work; (e) In order for the lecturer and students to understand the model, a course book on ecofeminist literary criticism needs to be developed that can be used as a handbook in class.

The designed model for ecofeminist literary criticism is then subjected to validation by content experts, those having the competences in the conceptual principles of literary criticism and ecofeminism. The validators are agreed on the importance of the development of the ecofeminism literary criticism model. They suggest that the model be improved. In order that objectives are directed and achieved, the model needs to be completed with a syllabus, lesson plans, and class materials. From the limited tryout, the following data are obtained. (1) By identifying, analyzing, and interpreting environmental and gender

issues in short stories, for example “Terbakar” by Korrie Layun Rampan about flood and fire disasters in the forests of Kalimantan, students are directed not only to understand the story but also to make them aware of the importance of taking care of the environment. (2) The lecturer needs to first explain the conceptual framework of ecofeminism. For this purpose, supplement material is needed that presents the summary of the theoretical framework from relevant textbooks. (3) An example of ecofeminism analyses is needed as a model for the lecturer and students.

After the model has been revised, the next step is developing a lesson plan and content material as supplement to the ecofeminist literary criticism model. Since ecofeminist literary criticism is one of the literary criticism types in the course subject of literary criticism in the literature study program, Yogyakarta State University and some other universities, the lesson plan should be one that is developed for the discussion topic of ecofeminist literary criticism. In addition to ecofeminist literary criticism, other topics to be discussed in the literary criticism subject are mimetic literary criticism, structural literary criticism, pragmatic literary criticism, and others. The draft of the course book developed for the model must carry the following characteristics: (a) it contains the conceptual framework of literary criticism that is based on ecology and feminism; (b) it presents a literary criticism model for novels using ecofeminist perspectives; (c) the coursebook is expected to be used as a material supplement for literary criticism and literature research subjects, which up to the present time has not specifically discussed the relation between literary works (novels) and ecological and feminist issues.

In the large-scale tryout of use, no revision is asked for in terms of the essential contents of the course book. Suggestions are merely concerned with the processing of a book registration number and publishing. In addition to the book introduction by the writers, the book is also given a forward by Naning Pranoto, M.A., one of the Indonesian literary artists who are pioneers of the movement for green literature. From the validation and tryout, the model prototype and lesson plans have been rated as valid and are recommended for use. After being subjected to inputs by validators and users, the model draft has been revised by adding in theoretical concepts about ecocriticism and ecofeminism in Chapter II. After going through various developmental processes, the

ecofeminism literary criticism model developed by the study is feasible for use in the learning of literary criticism in class. Finally, the books used as learning materials are arranged in the following systematic way: Chapter 1 contains an introduction, outlines the importance of the generation of learning that incorporates ecology and feminism. In addition, the first chapter also describes the systematics of the book. Chapter 2 describes the meaning of ecofeminism and its position in the feminist school and movement. Chapter 3 describes the development of ecofeminism and the green literature movement in Indonesia. Chapter 4 outlines several examples of ecofeminist studies that have been carried out by the author. This book also comes with a glossary and practice samples, as well as assignments.

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